

**Chapter 10: They Will Abide Therein Forever**

The demon in the mirror took a myriad of mugshots and fingerprints before it was left alone in a holding cell. It waited and waited for someone to appear, but the cell's fluorescent lights made it so that not a single millimeter of space was touched in shadow. It strained to hear them, but only received the distant voices coming from other people's cells. Without either of them, the demon was an empty husk, no thoughts or feelings passing through its mind or soul at all.

Some cops eventually came to question it. They were indistinguishable from one another, their pink balding heads shining like bowling balls of flesh under the light of the interrogation room. They asked why the demon set a fire in a parking lot, what it burned, where its license was, and why it kept knives in its pockets. The demon spun a story.

"I set the fire just for fun," it said. "I just burned some old clothes, nothing important. I lost my license card, but I still have a valid license. I will never drive without a license again. The knives were just for hiking. I forgot to leave them at home today."

Even when they asked it about a father who died months earlier, the demon spun a story.

"That is completely unrelated. In Islam, one does not mourn the dead for more than three days.<sup>1</sup> I just wanted to have some fun." They shrugged at this religious explanation, failing to notice how the demon did not pray *ṣalāh* at all in its cell. It stopped going with the motions the moment it was finished with His *Janāza*.

Even when they asked about His car's shattered glass, the demon spun more and more stories about how the car was too old to bother getting it towed and fixed. The demon ignored its cut and bruised knuckles.

They did not buy it. This secret was impossible to keep when compared to the last one. But they also had better things to do than waste their time on a first-time offender, so the demon heard its charges in court a couple days later: third degree arson, vandalism, trespassing, reckless endangerment, driving without possession of a license, and carrying a concealed weapon without authorization.

When it plead guilty, the judge, a tall and lanky white man with silver hair but not a single wrinkle (probably due to a good skincare routine and lack of outdoor labour), did not grant bail. This judge issued a mental health evaluation to determine if the demon posed a threat to itself or the public.

\*\*\*

That was how the demon found itself staring at a specific white concrete brick in the walls of the detention center's designated room for video calls. After some time waiting for a screen to load, the psychiatrist's compressed voice spat out of a cheap set of speakers.

In the demon's periphery, it noticed the video feed. The white room, orange prison uniform, goatee, unkempt hair, pockmarked skin, and black coal eyes made the demon look like one on both the outside and the inside. Especially when placed right next to the video feed of the psychiatrist and her wavy blonde hair, shiny white skin, white smile, and the paintings of summer beaches decorating her office. In previous decades, the demon would suppress her mix of fetishistic attraction and envy. But now the demon did not feel anything at all.

They went through normal psychiatric customs. The psychiatrist asked a bunch of

questions to establish rapport, and she received one-word replies. A court-issued examination did not sound like a process that could be trusted with vulnerability. Anything the demon said can and will be used against it. Besides, even if the court did issue some medical treatment, the demon told itself that it was too little too late. Some people are just unfixable in the demon's eyes, and many religious people belong in that unfixable category. These people may ask questions like "is it healthier to be compassionate to yourself?" or "how would you speak to a friend in a similar situation?" or "is perfection realistic?" This does not matter to many religious people so long as they define themselves by their religious duty, their religious sacrifice, and their religious suffering.

Health is subservient to religious duty, not the other way around. If it was, then God would not inflict soul-shattering tests whose recompense exists in the hereafter, if one was lucky. Friends are friendly because they do not suffer because of their advice. Would a friend remain a friend if God questioned them on the Day of Judgement for collaborating upon sin and transgression?<sup>2</sup> Perfection is mandatory for a believer. Most Muslims will not enter *Al-Firdaws* (the paradise/highest level of *Jannāt*), and most will not be in *Al-Hāwiya* (the abyss/pit/lowest level of *Jahannam*) forever, yet they must act like these are the only options, fighting against every sin as an existential threat.<sup>3</sup> If they did not, then they may be willing to tolerate some sins in their life, or perhaps no longer believe that certain sins are sinful, which is tantamount to *kufr*. A successful Muslim (or a hypocritical one) could arguably let go of these arguments as excessively life-denying, perhaps even Victorian in content. But for those who believe their worth and integrity lies exclusively in religious suffering, sacrifice becomes more tolerable than abandoning the contradictions destroying their lives.

When asked to describe what happened before it was arrested, the demon relayed the

same story it spun to the cops, saying as little as possible to betray as little as possible.

“You said you broke the glass in your dad’s car. Was that part of the fun?”

“Yes.”

“You have some bandages around your arms. Did you get that from breaking the glass?”

The demon crossed its arms in a late attempt to conceal its shame. It cursed itself for being too slow to formulate a performance befitting the secret. It tried to weigh the outcomes between more lies or half-truths, but its mind was shattered too much for advanced prediction.

“Yes. It was not as easy as I hoped.”

The psychologist made a hmmm, and an “I see” to coax more, but the demon knew this tactic, so they sat in the awkward silence.

The silence continued.

“I can imagine that would be frustrating,” the psychiatrist said after fifty seconds passed.

“Okay,” the demon replied.

“Were you frustrated when you set the clothes on fire?”

“No.”

“Was it after?”

“Ye–yes.”

“And that was while you were breaking the glass of your dad’s car?”

“Sure,” the demon said after half a minute.

The psychiatrist sighed and jotted down some notes. She then asked about the demon’s medical history.

“I went to a doctor the last time I was in university so ... ten–no, eleven years ago.”

“That’s a long time,” she said.

“Okay.”

“Is there a reason why you didn’t see a doctor?”

What was the point of doctors for someone obligated to suppress their *nafs*?

“I did not feel like I need to.”

“Can you tell me what you visited the doctor for?”

“I was just trying the therapy services of my university while I was studying.”

These people did not know enough about *fiqh* or political science to stop the anguish caused by everything it was learning and fearing at the time, so it stopped going to therapy.

“It was just because of academic stress. They prescribed *escitalopram* (anxiety medication), but nothing else was needed.”

“Are you still taking anxiety medications?”

The only difference was an upset stomach and many wasted hours trying to gauge whether the medication caused any changes in mood.

“No.”

“How did it make you feel?”

The demon did not know at any point in its life how to advocate for itself. It had such a nonexistent understanding of what its mind or body was ever feeling that the diagnostic questions just did not make sense at all. How is someone so used to suppressing and managing the *nafs* supposed to answer a question like “how have your anxiety levels been over the past two weeks” or “have you been feeling irritable or depressed?”

“I did not notice any affect. I think it might be related to *normative male alexithymia* (some men’s limitations in expressing emotion due to masculine norms of socialization).”<sup>4</sup>

The psychologist made a hmmm, but the demon did not elaborate.

“Was there anything else you talked about?”

“They said that I might have had autism, but I never bothered getting a diagnosis.”

“How do you think it would feel if you got a diagnosis?”

“I do not see a point in getting a diagnosis.”

The demon believed it was too privileged for excuses, or at least what it considered an excuse. A man of integrity must bear its failures in silence. This feeling was reinforced by its fear of healthcare systems, whose esoteric complexities, exhausted workers, and potential for medical malpractice convinced the demon that a person who suppressed the *nafs* could not survive if it found itself in a healthcare setting. Besides, that Promise demanded zero risk of being escorted to a psychiatric ward, so the demon could not trust anyone with vulnerability. This was one of the stupider mistakes the demon made in its life.

“Have you been feeling any anxiety lately?” the psychiatrist asked.

“No.”

“How would you describe your mood?”

“Tired.”

“Have you had any troubling thoughts lately?”

“What do you mean?”

“Thoughts of feeling hopeless or of hurting yourself or others?”

“Everyone must feel hopeless with what is going on in the world right now.”

She made a hmmm of understanding

“How often do you feel hopeless?” she asked.

The demon cursed itself for walking into that trap, or at least what it perceived to be a trap.

“Why would I not?” the demon asserted. “There are genocides being attempted against the Ukrainians, the Palestinians, the Uyghur, the Rohingya, the Tigrayans, the Darfuri, and the Yemeni. That is just what I can recall off the top of my head. And yet we still get caught in this whole song and dance about how genocide must not be overused or else it will ‘lose its power.’ I am sure that has no relation to the fact that we live in a city built on dispossession and attempted genocide. I am sure that has no relation to the fact that this country addresses genocide with a mere wish to acknowledge—not even a direct acknowledgement—that we operate on traditional land—not even the sovereign land—of the *Huron-Wendat*, the *Seneca*, and the *Mississaugas of the Credit* First Nations.<sup>5</sup> What kind of person would not feel hopeless in this godforsaken hell?”<sup>6</sup>

There are around seventy distinct Indigenous languages in Canada, broadly grouped into twelve separate language families (with additional subdivisions). The First Nations of the Great Lakes Region belong to the Iroquoian and Algonquian language families (as far as I am aware).<sup>7</sup> There is a tendency to treat these nations as irrelevant ancient history, as pointless to bring up in Canadian politics as the Carolingian Empire or the Battle of Hastings in British and French politics. A summary of the history after European contact demonstrates the errors in this way of thinking (keep in mind I am not an Indigenous person or scholar so my brief account may have errors and omissions).

Before the 1756–1763 Seven Years’ War, these First Nations were concerned with the immediate impacts of contact. The old-world diseases halved their populations by the 1640s. This, along with the lucrative trade in beaver pelts (to satisfy European demand for felt hats), convinced the *Haudenosaunee Confederacy* (aka the Iroquois) to subjugate the other Iroquoian nations in the 1640–1701 *Iroquois Wars/Beaver Wars*.<sup>8</sup> The trading settlements of the French and British (and the Dutch to a lesser extent) supplied goods, firearms, and military support to

the nations their countries allied with, and the more balanced power dynamics of this time prevented the European powers from bending the First Nations to their every whim.<sup>9</sup>

After the 1763 and 1783 Treaties of Paris secured British hegemony and US independence, their relationship with the Anglophone states changed. As early as the 1770s, the influx of European immigrants in the farming and mining sectors transformed Anglophone views towards Indigenous peoples. Indigenous hunter-gatherer lifestyles became obstacles to economic development, which worked alongside the influx of British Loyalist refugees from the American Revolution to create the settlements that now constitute the Greater Toronto Area.<sup>10</sup> The treaties and decrees between 1781 and 1847 were interpreted by the Crown as complete land purchases from Indigenous peoples, who were now understood as British subjects living in “reserves” under British jurisdiction. This defied previous guarantees of Indigenous self-government by the Crown, like the 1763 Royal Proclamation and the 1764 Treaty of Niagara.<sup>11</sup> Without the economic or political dynamics of the previous century, the Crown could get away with abandoning legal conventions to serve its own interests.<sup>12</sup> These processes, along with laws promoting Indigenous assimilation, such as the 1876 *Indian Act*, corralled these nations to smaller and smaller reserves over the course of the 20<sup>th</sup> century. Their right to exist could now be encroached upon by Anglophone development, paternalistic laws limiting their freedoms, and laws banning or controlling their own ceremonies.<sup>13</sup> The result is the contemporary situation, where the *Seneca* (*Onöndowa'ga:*'), *Wendat*, and *Mississaugas of the Credit* (*Mazina'iga-ziibing Misi-zaagiwininiwag*) First Nations<sup>14</sup> have reserves in Southwestern Ontario, Quebec, Kansas, and Oklahoma.<sup>15</sup> And yet, none of this recent political history is recognized by the land acknowledgements in this country.

The psychologist made a hmmm of understanding to affirm the demon's feelings, though



the demon felt nothing in it but condescension. The psychologist then asked if the demon's actions were connected to these events in the news, and it denied it, knowing that it would just be an insult to compare its complaining to the gravitas of these issues. The psychiatrist asked if there were any events in the demon's personal life which might have influenced its actions, and it denied any.

"I was told there was a death in your family not too long ago. Can you explain what happened?"

"No," the demon flatly refused.

"Thank you for your honesty," the psychologist said tentatively. "But to complete this assessment, we must talk a bit about what happened."

The demon cursed itself for letting its emotions leak through. There was not enough brainpower to perform the lies. Yet it knew that it could not reveal the truth to anyone. They will hurt it. They will beat it. They will kill it, and they will laugh at it while doing so, and then forget that it ever existed at all. The only option was that Promise. The secret cannot exist no matter what. That absolute belief was the only thing that kept it alive for thirty years. That absolute belief was so strong that even though it knew that Promise destroyed its entire life, the demon still could not let it go.

"What is there to explain?" the demon spat. "He lived, then I was born, and now my father is dead. Someone like Him is always dying somewhere in this world every second."

She made a hmmm again, nodding her head.

"What was it like for you?"

The demon clicked its tongue.

"How would you feel?" it spat.

“I would feel horrible,” she said ignoring the demon’s vitriol. “Does that sound like how you felt?”

“Sure.”

She made a hmmm again, but the demon did not continue.

“Could you describe your relationship with your father?” she asked.

“What do you mean?”

“Did you have a good relationship with him?”

“Sure.”

“Are there any memories that stand out to you?”

“No.”

“Any memories from your childhood?”

“I do not recall.”

“Why do you think that is?”

The demon clicked its tongue, the pressure in its jaw and temples wearing its patience thin. It shook its head.

“I do not care to know why that is.”

The psychiatrist sighed.

“The picture I’m getting is not very clear,” she admitted. “You mentioned how you had a good relationship with your dad, that you had some anxiety in university and some signs of autism but never got it confirmed, and that you’ve been feeling hopeless lately because of the news. I don’t see how this connects to the charges you’re facing right now.”

The demon closed its eyes to shut out the spinning world all around it, but that only raised the pressure behind its eyelids.

“I appreciate your cooperation so far, but without anything else, I’ll have to assess the risk you pose based on this information alone.”

The demon in the mirror cursed itself for getting into this mess. It cursed itself for being so pathetic and worthless and tired. There might have been a time when there was something worthwhile in its soul. But now there is nothing. The only thing it can do is keep cycling the same stupid nihilistic self-hatred over and over and over and over and over and over until its mind was left a barren waste. This had to be what spiritual putrefaction looked like. Wracked by yet another overwhelming migraine, something that had already snapped once again snapped.

“Fine,” the demon said through gritted teeth.

“Fine. Fine. I do threaten everyone’s safety. I was always a threat to the only people who ever loved me, so why would I not be a threat to everyone else?”

“Why do you believe you are a threat to those who love you?” the psychologist asked.

“It is in my nature,” the demon said matter-of-factly. “From the day I was born, I was always a drain on their lives. If I was not born, they would still be alive.”

“Are you sure they would still be alive if you weren’t born?” the psychologist asked.

The demon did not know what to say. It thought about breaking that Promise. It thought about revealing what happened in that Memory. It thought about revealing the truth about what it planned to do once it left this place.

“Do not make things messier than they have to be,” it heard someone say.

Its eyes darted across the room while it kept its head still, trying to not show signs of insanity. It could not find them, but it knew they were there, just beyond its vision. Their voices were unmistakable, just as unmistakable as their laughs. The demon was terrified of their laughs. It was even more terrified at how glad it was to not be alone anymore.

“I—I do not know,” the demon said.

“You are going to kill yourself regardless of what happens,” the *shayāṭīn* reminded the demon. “Whether it be in a prison or a hospital or a ditch, it matters not. But do not make things messier than they need to be.”

The psychologist made a hmmm again, and the demon continued.

“I guess I just convinced myself that my happiness required other people to suffer. So, if I was unhappy, I thought it would make someone else happy.”

“Do not sully His memory with your baggage,” the *shayāṭīn* reminded the demon.

“I guess I just convinced myself that I did not need help at all. I mean, I just do not feel entitled to help. I have all my arms and legs. I can sit and stand and run. I can speak and listen. Many out there would kill to be in my position. Any problem I had was a problem I had to solve on my own.”

“Do not make His family endure the sins you committed against Him and His wife. Do not make this overworked psychologist endure more than they must.”

“I guess I just convinced myself that I was failing someone from the day I was born, which meant that I must endure anything anyone demanded of me. I must think of myself as somehow invulnerable, somehow more machine than man, while at the same time thinking of myself as disposable, easily replaced once I did prove vulnerable.”

“Just finish the job,” the *shayāṭīn* said. “The part of you that wants to live is already dead. The part of you that is moral is already dead. Just shut up and leave already.”

“I just do not perceive myself as a human, I guess. I never belonged anywhere or with anybody. It was always just me, so I accepted that I was always meant to be alone.”

“You’re not alone,” the psychiatrist reassured. “There are many other people out there

with similar struggles.”

The demon snorted at such a vacuous statement. He always said vacuous things like “I know what it was like when I was your age” to claim that He was somehow capable of understanding His child’s feelings. By now the demon held an unshakeable conviction that it crossed the point of no return. The only people who truly understood it must be dead, or at least that is what it told itself.

“I do not know,” it said.

“Have you talked to anyone about these feelings?” the psychiatrist said after making a hmmm.

“No. Yes. Just some ... friends.”

The psychiatrist waited for the demon to continue, its lips trying to form the right words.

“They said I should—,” the demon began.

“That I should—”

“That—That I should not make things messier.”

The psychologist made a hmmm before asking what the demon thought about this advice.

The demon replied that it just had to accept its life for what it is and move on.

This filled the demon with an eerie calm. The answers sped by as the psychiatrist finished the evaluation. It repeated the same story it spun to the cops. The knives were just for outdoor hikes. It did not have thoughts about harming itself or others. It was not hearing or seeing anything strange, nor was it planning to commit arson. It just needed to release some pent-up aggression, and now it is prepared to go back to work once it is released. It told the psychiatrist that it will rely on these acquaintances and the advice they give to deal with these troubling

feelings.

This calm remained when it was left alone in that white room in the detention center. This calm remained for the following weeks when, after staring at a white ceiling in bed for half of its waking hours, the demon was released on probation with a fine and 200 hours of community service. This calm remained when it went to several government buildings to reissue its “lost” driver’s license. This calm remained when it went to the police station and found out that His black leather coat will not be returned. This calm remained when, a year into its probation, it bought a rental car, a parka, winter pants, boots, mittens, another “camping” knife, and some food for the long trip north. This calm remained when it noticed His spectre in its periphery, filling up a seat the way He did (one hand on the wheel and the other resting on the center console). He made sure the demon saw the plan through to the end.

## Ch 10 Notes

<sup>1</sup> Muḥammad ibn Ismā'īl ibn Ibrāhīm al-Ju'fī Al-Bukhārī, "(47) Chapter: Can a mourning lady use kohl?," In *Ṣaḥīḥ Al-Bukhārī*, Book 68, *Ḥadīth* 84–87, accessed Sep 18, 2024, <https://sunnah.com/bukhari/68/84-87>; *Ṣaḥīḥ Al-Bukhārī*, Book 23, *Ḥadīth* 40–42; Abū al-Ḥusayn 'Asākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim, "(9) Chapter: The Obligation to mourn during the 'Iddah following the death of one's husband, but it is forbidden to mourn for more than three days in other cases," In *Ṣaḥīḥ Muslim*, Book 18, *Ḥadīth* 79–87, accessed Sep 18, 2024, <https://sunnah.com/muslim/18/79-87>.

<sup>2</sup> Muḥammad Taqī-ud-Dīn Al-Hilālī and Muḥammad Muhsin Khan, trans. *The Noble Qur'ān: English Translations of the meanings and commentary* (Madinah: King Fahd Glorious Qur'ān Printing Complex, 2015), 5:2.

<sup>3</sup> Al-Hilālī and Khan, *Qur'ān*, 18:107–108, 101:8–11; *Ṣaḥīḥ Al-Bukhārī*, Book 56, *Ḥadīth* 8.

<sup>4</sup> For a description of normative male alexithymia, See: Ronald F. Levant, and Mike C Parent, "The Development and Evaluation of a Brief Form of the Normative Male Alexithymia Scale (NMAS-BF)," *Journal of Counseling Psychology* 66, no. 2 (2019): 224–33. <https://doi.org/10.1037/cou0000312>.

<sup>5</sup> Note that this refers to the vacuous performativity of Indigenous Land Acknowledgements. The main problem I find is that they do not include historical context and do not connect the past to the present. For example, the University of Toronto acknowledgement states the following:

"I (we) wish to acknowledge this land on which the University of Toronto operates. For thousands of years[,] it has been the traditional land of the Huron-Wendat, the Seneca, and the Mississaugas of the Credit. Today, this meeting place is still the home to many Indigenous people from across Turtle Island and we are grateful to have the opportunity to work on this land."

This land acknowledgement describes these nations as if they were extinct species without political relevance: "'I regret it': Hayden King on writing Ryerson University's territorial acknowledgement." *CBC Radio*, Jan 18, 2019, <https://www.cbc.ca/radio/unreserved/redrawing-the-lines-1.4973363/i-regret-it-hayden-king-on-writing-ryerson-university-s-territorial-acknowledgement-1.4973371>; Drummond, Sheree. "Revision to the Statement of Acknowledgement of Traditional Land." University of Toronto Office of the Governing Council, April 29, 2021, [https://governingcouncil.utoronto.ca/system/files/2021-04/Land%20Acknowledgement%20April2021.pdf?utm\\_source=mailpoet&utm\\_medium=email&utm\\_campaign=PWD043021](https://governingcouncil.utoronto.ca/system/files/2021-04/Land%20Acknowledgement%20April2021.pdf?utm_source=mailpoet&utm_medium=email&utm_campaign=PWD043021).

<sup>6</sup> One can imagine that people who are not isolated and depressed may feel hopeful regardless of the condition of the world because they feel equipped to address these problems in their own life and help those around them. Hopelessness about macro-scale problems, while reasonable, might be more indicative of someone's despair over the micro-scale problems destroying their life than the macro-scale problem itself.

<sup>7</sup> Filice, Michelle, "Algonquian," *The Canadian Encyclopedia*, Historica Canada, May 06, 2022, <https://www.thecanadianencyclopedia.ca/en/article/algonquian>; Filice, Michelle, "Iroquoian," *The Canadian Encyclopedia*; Gallant, David Joseph, "Indigenous Languages in Canada," *The Canadian Encyclopedia*.

<sup>8</sup> Don't use the Iroquois Wars to pit Indigenous peoples against one another or make a false equivalence with later Anglophone policies towards Indigenous peoples. The history is complex, but this complexity should not lead to moral nihilism. The objective of the *Haudenosaunee* was to consolidate all the Iroquois nations into one political unit with larger hunting grounds. The defeated nations either joined the confederacy or migrated to different parts of North America. The assimilationist policies of the Anglophone states in the nineteenth century were very different. The context was different, the objectives were different, the technological capabilities were different, and the power dynamics were different: Cadotte, Marcel, "Epidemics in Canada," *The Canadian Encyclopedia*; Foster, John E., and William John Eccles, "Fur Trade in Canada," *The Canadian Encyclopedia*; Parrott, Zach, and Tabitha Marshall, "Iroquois Wars," *The Canadian Encyclopedia*; Ramsden, Peter G, "Haudenosaunee (Iroquois)," *The Canadian Encyclopedia*.

<sup>9</sup> Foster, John E., and William John Eccles, "Fur Trade in Canada," *The Canadian Encyclopedia*.

<sup>10</sup> Jaenen, Cornelius J, "Treaty of Paris 1763," *The Canadian Encyclopedia*. Jaenen, Cornelius J, "Treaty of Paris 1783," *The Canadian Encyclopedia*; Miller, James R, "Indigenous-British Relations Pre-Confederation," *The Canadian Encyclopedia*; Lisa Monchalin, *The Colonial Problem: An Indigenous Perspective on Crime and Injustice in Canada* (Toronto: University of Toronto Press, 2016), p. 66–69.

<sup>11</sup> Filice, Michelle, "Haldimand Proclamation," *The Canadian Encyclopedia*; Hele, Karl, "Reserves in Ontario," *The Canadian Encyclopedia*. Monchalin, *The Colonial Problem*, p. 82–91.

<sup>12</sup> In case it is unclear, treaties do not automatically legitimate British ownership. The terrorist group Boko Haram

for example left 5,000 naira (about \$25) as the bride price for the women and girls it kidnapped in 2014 to marry off to its fighters. Does this make the Boko Haram marriages legitimate? No. There are certain conditions that must be met for an agreement to be reasonably legitimate. The lack of coercion, the inclusion of all relevant parties in the drafting process, the informed consent to the agreement's terms by both parties, and an exchange that any reasonable person would agree to. Such issues animate claims against the Governments of Canada and Ontario by the *Mississaugas of the Credit First Nation*. Their claims over the 1805 Toronto Purchase and 1797 Brant Tract Treaties were ultimately settled in 2010 for \$145 million. Their claims over unceded lands included in the 1923 Williams Treaty (aka the Rouge River Valley Tract Claim) has not been settled: Valerie M. Hudson, and Hilary Matfess, "In Plain Sight: The Neglected Linkage between Brideprice and Violent Conflict," *International Security* 42, no. 1 (2017): p. 27, [https://doi.org/10.1162/ISEC\\_a\\_00289](https://doi.org/10.1162/ISEC_a_00289); "Those Terrible Weeks in Their Camp: Boko Haram Violence against Women and Girls in Northeast Nigeria," *Human Rights Watch*, October 27, 2014, <https://www.hrw.org/report/2014/10/27/those-terrible-weeks-their-camp/boko-haram-violence-against-women-and-girls>; Darin Wybenga, "Mississaugas of the Credit First Nation," *The Canadian Encyclopedia*; "Toronto Purchase Specific Land Claim: Arriving at an Agreement," *Mississaugas of the New Credit First Nation*, n.d., <https://mncfn.ca/wp-content/uploads/2017/04/MNCFN-Toronto-Purchase-Specific-Claim-Arriving-at-an-Agreement.pdf>; Kim Alexander Fullerton, "The Rouge River Valley Tract Unsurrendered Traditional Lands," *Mississaugas Of The New Credit First Nation*, March 31, 2015, <https://mncfn.ca/wp-content/uploads/2017/02/SOC-MNC-RRV-March-31-2015-KAFBS.pdf>; Sarah Isabel Wallace, "Williams Treaties," *The Canadian Encyclopedia*.

<sup>13</sup> Note that Monchalin provides some examples of the rationale behind these late-19<sup>th</sup> and 20<sup>th</sup> century laws. Those prohibiting Indians from possessing liquor or entering pool halls (places where people play billiards) aimed at preventing Indians from wasting time, presuming that the state must act like a parent to adult Indians. Those banning Indigenous cultural practices sought to replace "this senseless drumming and dancing" with "reasonable amusements" in the words of Duncan Campbell Scott, deputy superintendent of the Department of Indian Affairs from 1913–1932. This demonstrates how ideals of liberalism and individual rights collapse when tied to upper class, masculine, Anglophone culture. People outside that culture are viewed as unworthy of such ideals, enabling violations of those ideals: Monchalin, *The Colonial Problem*, p. 91–92, 103–118.

<sup>14</sup> Note that I primarily use the English translations of the names of these nations because I am not familiar with names in their own languages. This is due to a lack of cultural awareness, since I have no such issue with Arab words.

<sup>15</sup> Note that the individual histories of these nations and how they ended up in their contemporary reserves are more complex than what was described. Here is a brief explanation (I do not have any expertise in Indigenous history or politics so I might have errors):

The *Seneca* (Onöndowa'ga:):

- The *Seneca* is an Iroquoian Nation whose historical lands are located south of Lake Ontario in New York state.
- They are one of the six Iroquoian nations constituting the *Haudenosaunee Confederacy*: a political entity between the *Mohawk* (*Kanien'kehà:ka*), *Oneida* (*Onyota'a:ka*), *Onondaga* (*Onoñda'gegá'*), *Cayuga* (*Gayogohó:nq'*), *Seneca*, and later Tuscarora (*Skarù:re'*) nations.
- The *Haudenosaunee Confederacy* warred with the Huron-Wendat, Petun (*Tionontati*), Neutral Confederacy (*Attawandaron*), and French in the *Iroquois Wars*, dispersing and absorbing these other First Nations.
- Their hunting grounds expanded north of Lake Ontario, and they pushed into the territory of New France.
- The Confederacy (except the *Oneida*) supported the British Loyalists in the *American Revolution*. The 1783 *Treaty of Paris* caused the *Haudenosaunee Confederacy* to lose their land in New York.
- Most of the *Seneca* negotiated peace with the Americans and now reside in reservations in New York and Oklahoma (some migrated west to Oklahoma).
- Some Loyalists left with the rest of the *Haudenosaunee Confederacy*, who were compensated for their allyship with Britain through the 1784 *Haldimand Grant* bestowing a 2,740 km<sup>2</sup> land grant in Southwestern Ontario.
- Later representatives of the Crown interpreted this land grant as land reserved but not legally owned by the Confederacy, which allowed non-Indigenous prospectors to claim and develop this land.
- The final reduction of their territory occurred in 1847. The current reserve, the *Six Nations of the Grand River*, occupies 182 km<sup>2</sup> and is south of Brantford in Southwestern Ontario.

The *Wendat*:

- The *Wendat* (called the Huron by the French) is an Iroquoian Nation (there are sub-nations I'm not mentioning for the sake of space) whose historical lands are located north of Lake Ontario in Simcoe County and the Bay of Quinte area.
- The *Haudenosaunee Confederacy* destroyed the settlement of *Wendake* (aka *Huronion*) in 1649.



- Most of the *Wendat* then joined the *Haudenosaunee Confederacy*.
- Some went to French territory, eventually migrating to Loretteville near Quebec City. Their descendants now have a reserve there named *Wendake*.
- Some fled to the Detroit and Windsor area, joining the anti-British coalition of Indigenous nations under the *Odawa* nation chief *Pontiac*. But their descendants are now assimilated into the Windsor area.
- Some fled into the Ohio Valley and were forced to surrender their lands after the *American Revolution*. They were moved to a reserve in Kansas with the 1830 *Indian Removal Act*.
- In 1867, the remainder of them still in Ohio were moved to the *Seneca*'s Oklahoma reserve.

The *Mississaugas of the Credit* (*Mazina'iga-ziibing Misi-zaagiwininiwag*):

- The *Mississaugas of the Credit* (there are other Mississauga nations, so you must specify that they are the Credit, which is derived from living near the Credit River) is an Anishinaabe nation, which is a subdivision of the Algonquian language family.
- Their historical lands are in southwestern Ontario, encompassing most of the Greater Golden Horseshoe area, including all the lands the University of Toronto directly operates on.
- They secured Southern Ontario from the *Haudenosaunee Confederacy* during the Iroquois wars.
- Pressure to resettle British Loyalists after the *American Revolution* led to eight treaties between the Crown and the *Mississaugas of the Credit* from 1781 to 1820.
- The *Mississaugas of the Credit* believed they would be sharing the land with the newcomers, but the Crown considered the treaties outright land purchases.
- These treaties are the *Mississaugas Treaty at Niagara, No. 381* (1781); *the Between the Lakes Treaty, No. 3* (1792); *the Brant Tract Treaty, No. 8* (1797); *the Toronto Purchase, No. 13* (1805); *the Head of the Lake Treaty, No. 14* (1806); *the Ajetance Treaty, No. 19* (1818); *Treaty 22* (1820); and *Treaty 23* (1820) (there are maps on the internet depicting the areas each of these treaties covered).
- The influx of British and Haudenosaunee Loyalist settlers spread disease and depleted the fish and game facilitating the Mississauga's lifestyle of seasonal migration.
- The *Mississaugas of the Credit* adapted to this agrarian lifestyle, living in the *Credit River Mission Village* from 1826.
- Continued settler encroachment and resource depletion caused the *Mississaugas of the Credit* to relocate in 1847 to their current reserve, *New Credit*.
- It is just under 6,000 acres (about 24 km<sup>2</sup>) and is adjacent to the *Haudenosaunee Six Nations of the Grand River* reserve.

This brief explanation indicates that First Nations have distinct and sometimes conflictual histories, so it would be preferable if the umbrella term "Indigenous" or "Aboriginal" was not relied upon too much when referring to individual First Nations: Abler, Thomas S., "*Seneca*," *The Canadian Encyclopedia*.; Groat, Cody, "Six Nations of the Grand River," *The Canadian Encyclopedia*.; Heidenreich, C.E., "Wendake (Huronion)," *The Canadian Encyclopedia*.; Heidenreich, C.E., "Wendat (Huron)," *The Canadian Encyclopedia*.; Hele, Karl, "Anishinaabe," *The Canadian Encyclopedia*.; Marsh, James H., "Obwandiyag (Pontiac)," *The Canadian Encyclopedia*.; Wybenga, Darin, "Mississaugas of the Credit First Nation," *The Canadian Encyclopedia*.

#### Ch 10 Bibliography

- "'I regret it': Hayden King on writing Ryerson University's territorial acknowledgement." *CBC Radio*, Jan 18, 2019, <https://www.cbc.ca/radio/unreserved/redrawing-the-lines-1.4973363/i-regret-it-hayden-king-on-writing-ryerson-university-s-territorial-acknowledgement-1.4973371>.
- "'Those Terrible Weeks in Their Camp': Boko Haram Violence against Women and Girls in Northeast Nigeria." *Human Rights Watch*, October 27, 2014, <https://www.hrw.org/report/2014/10/27/those-terrible-weeks-their-camp/boko-haram-violence-against-women-and-girls>.
- "Toronto Purchase Specific Land Claim: Arriving at an Agreement." *Mississaugas of the New Credit First Nation*, n.d. <https://mncfn.ca/wp-content/uploads/2017/04/MNCFN-Toronto-Purchase-Specific-Land-Claim-Arriving-at-an-Agreement.pdf>.
- Abler, Thomas S. "Seneca." *The Canadian Encyclopedia*. Historica Canada. Article published February 07, 2006; Last Edited June 01, 2020. <https://www.thecanadianencyclopedia.ca/en/article/seneca>.
- Abū al-Ḥusayn 'Asākir ad-Dīn Muslim ibn al-Ḥajjāj ibn Muslim*. "(9) Chapter: The Obligation to mourn during the 'Iddah following the death of one's husband, but it is forbidden to mourn for more than three days in other cases." In *Ṣaḥīḥ Muslim*, Book 18, *Ḥadīth* 79–87, accessed Sep 18, 2024, <https://sunnah.com/muslim/18/79-87>.

- 87.
- Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. “(4) Chapter: The grades of the Mujahidun.” In *Ṣaḥīḥ Al-Bukhārī*, Book 56, *Ḥadīth* 8, accessed Sep 11, 2024, <https://Sunnah.com/Bukhari/56/8>.
- Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. “(30) Chapter: The mooring of a woman for a dead person other than her husband.” In *Ṣaḥīḥ Al-Bukhārī*, Book 23, *Ḥadīth* 40–42, accessed Sep 18, 2024, <https://sunnah.com/bukhari/23/40-42>.
- Al-Bukhārī, Muḥammad ibn Ismāʿīl ibn Ibrāhīm al-Juʿfī*. “(47) Chapter: Can a mourning lady use kohl?” In *Ṣaḥīḥ Al-Bukhārī*, Book 68, *Ḥadīth* 84–87, accessed Sep 18, 2024, <https://sunnah.com/bukhari/68/84-87>.
- Al-Hilali, Muḥammad Taqī-ud-Din, and Muḥammad Muhsin Khan, trans. *The Noble Qurʾān: English Translations of the meanings and commentary*. Madinah: King Fahd Glorious Qurʾān Printing Complex, 2015.
- Cadotte, Marcel. “Epidemics in Canada.” *The Canadian Encyclopedia*. Historica Canada. Article published June 19, 2013; Last Edited December 01, 2022. <https://www.thecanadianencyclopedia.ca/en/article/epidemic>.
- Drummond, Sheree. “Revision to the Statement of Acknowledgement of Traditional Land.” *University of Toronto Office of the Governing Council*, April 29, 2021, [https://governingcouncil.utoronto.ca/system/files/2021-04/Land%20Acknowledgement\\_April2021.pdf?utm\\_source=mailpoet&utm\\_medium=email&utm\\_campaign=PWD043021](https://governingcouncil.utoronto.ca/system/files/2021-04/Land%20Acknowledgement_April2021.pdf?utm_source=mailpoet&utm_medium=email&utm_campaign=PWD043021).
- Filice, Michelle. “Algonquian.” *The Canadian Encyclopedia*. Historica Canada. Article published May 06, 2022; Last Edited May 06, 2022. <https://www.thecanadianencyclopedia.ca/en/article/algonquian>.
- Filice, Michelle. “Haldimand Proclamation.” *The Canadian Encyclopedia*. Historica Canada. Article published June 03, 2016; Last Edited November 10, 2020. <https://www.thecanadianencyclopedia.ca/en/article/haldimand-proclamation>.
- Filice, Michelle. “Iroquoian.” *The Canadian Encyclopedia*. Historica Canada. Article published May 06, 2022; Last Edited May 06, 2022. <https://www.thecanadianencyclopedia.ca/en/article/iroquoian>.
- Foster, John E., and William John Eccles. “Fur Trade in Canada.” *The Canadian Encyclopedia*. Historica Canada. Article published July 23, 2013; Last Edited November 01, 2019. <https://www.thecanadianencyclopedia.ca/en/article/fur-trade>.
- Fullerton, Kim Alexander. “The Rouge River Valley Tract Unsurrendered Traditional Lands.” *Mississaugas Of The New Credit First Nation*, March 31, 2015, <https://mncfn.ca/wp-content/uploads/2017/02/SOC-MNC-RRV-March-31-2015-KAFBS.pdf>.
- Gallant, David Joseph. “Indigenous Languages in Canada.” *The Canadian Encyclopedia*. Historica Canada. Article published August 13, 2008; Last Edited April 20, 2022. <https://www.thecanadianencyclopedia.ca/en/article/aboriginal-people-languages>.
- Groat, Cody. “Six Nations of the Grand River.” *The Canadian Encyclopedia*. Historica Canada. Article published February 18, 2020; Last Edited February 18, 2020. <https://www.thecanadianencyclopedia.ca/en/article/six-nations-of-the-grand-river>.
- Heidenreich, C.E. “Wendake (Huron).” *The Canadian Encyclopedia*. Historica Canada. Article published February 07, 2006; Last Edited November 16, 2020. <https://www.thecanadianencyclopedia.ca/en/article/huron>.
- Heidenreich, C.E. “Wendat (Huron).” *The Canadian Encyclopedia*. Historica Canada. Article published January 04, 2011; Last Edited May 16, 2024. <https://www.thecanadianencyclopedia.ca/en/article/huron>.
- Hele, Karl. “Anishinaabe.” *The Canadian Encyclopedia*. Historica Canada. Article published July 16, 2020; Last Edited October 19, 2022. <https://www.thecanadianencyclopedia.ca/en/article/anishinaabe>.
- Hele, Karl. “Reserves in Ontario.” *The Canadian Encyclopedia*. Historica Canada. Article published June 14, 2019; Last Edited November 11, 2022. <https://www.thecanadianencyclopedia.ca/en/article/reserves-in-ontario>.
- Hudson, Valerie M, and Hilary Matfess. “In Plain Sight: The Neglected Linkage between Brideprice and Violent Conflict.” *International Security* 42, no. 1 (2017): 7–40. [https://doi.org/10.1162/ISEC\\_a\\_00289](https://doi.org/10.1162/ISEC_a_00289).
- Jaenen, Cornelius J. “Treaty of Paris 1763.” *The Canadian Encyclopedia*. Historica Canada. Article published August 06, 2013; Last Edited April 26, 2023. <https://www.thecanadianencyclopedia.ca/en/article/treaty-of-paris-1763>.
- Jaenen, Cornelius J. “Treaty of Paris 1783.” *The Canadian Encyclopedia*. Historica Canada. Article published February 07, 2006; Last Edited April 26, 2023. <https://www.thecanadianencyclopedia.ca/en/article/treaty-of-paris-1783>.
- Levant, Ronald F, and Mike C Parent. “The Development and Evaluation of a Brief Form of the Normative Male Alexithymia Scale (NMAS-BF).” *Journal of Counseling Psychology* 66, no. 2 (2019): 224–33. <https://doi.org/10.1037/cou0000312>.
- Marsh, James H. “Obwandiyag (Pontiac).” *The Canadian Encyclopedia*. Historica Canada. Article published

- 
- February 07, 2006; Last Edited March 25, 2021. <https://www.thecanadianencyclopedia.ca/en/article/pontiac>.  
Miller, James R. "Indigenous-British Relations Pre-Confederation." *The Canadian Encyclopedia*. Historica Canada. Article published February 07, 2006; Last Edited May 26, 2015.  
<https://www.thecanadianencyclopedia.ca/en/article/aboriginal-european-relations>.
- Monchalin, Lisa. *The Colonial Problem: An Indigenous Perspective on Crime and Injustice in Canada*. Toronto: University of Toronto Press, 2016.
- Parrott, Zach, and Tabitha Marshall. "Iroquois Wars." *The Canadian Encyclopedia*. Historica Canada. Article published February 07, 2006; Last Edited July 31, 2019.  
<https://www.thecanadianencyclopedia.ca/en/article/iroquois-wars>.
- Ramsden, Peter G. "Haudenosaunee (Iroquois)." *The Canadian Encyclopedia*. Historica Canada. Article published December 14, 2006; Last Edited May 15, 2024. <https://www.thecanadianencyclopedia.ca/en/article/iroquois>.
- Wallace, Sarah Isabel. "Williams Treaties." *The Canadian Encyclopedia*. Article published April 11, 2018; Last Edited April 11, 2018. <https://www.thecanadianencyclopedia.ca/en/article/williams-treaties>.
- Wybenga, Darin. "Mississaugas of the Credit First Nation." *The Canadian Encyclopedia*. Historica Canada. Article published September 21, 2022; Last Edited September 21, 2022.  
<https://www.thecanadianencyclopedia.ca/en/article/mississaugas-of-the-credit-first-nation>.